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THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

JULY, 1878.

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THE

AMERICAN MISSIONARY.

VOL. XXXII. JULY, 1878. No. 7.

American Missionary Association.

We are happy to state that the "New Cartridges" are in frequent demand, and from sources which insure their best and most judicious use. By the way, that name, which was used quite casually, appears to have clung to them, so that they are called for under that title more than as the Pamphlets. One brother writes: "I am the only one in our religious society that fires the American Missionary gun at the mission meetings, and I want cartridges to suit." Another says: "I will fire them at my people in the course of a month or two, and you shall have the game." And a third: "I hope they will kick enough to have you feel the effect." We refer any who may not understand these allusions to the list of new Pamphlets on the last page of the cover. We send them free to all who will use them and let us "have the game."

The question is frequently asked, especially at our Boston office, "What is the price of the Questions and Songs prepared for Sunday-school concerts?" We answer: They are furnished gratuitously, and gladly, to any pastor or superintendent who will use them as designed. Only send in your requests for them for this purpose, and you shall receive them free. The interest and the gifts which they incite pay us a hundred fold.

At the Boston Anniversary, held May 23d, addresses were made by Rev. George R. Merrill, of Biddeford, Maine, and by President Buckham, of the University of Vermont. The remarks of the latter appear in full in the *Congregationalist.*

The season of the year has come again, when the schools are closing, and teachers returning North for the summer. The year's work being ended, the laborers must be paid. Just at this time the receipts grow less, and the income is not so well adapted as at other times to the unusual outgo. If the churches which have taken their collections recently will forward them promptly, and if those who are purposing to send us money soon will send it a few days sooner, we may be saved considerable embarrassment. We do not want to have a single teacher's or preacher's claim unpaid the day it becomes due and is presented.

We have referred recently more than once to special wants among our Southern institutions, especially at Tougaloo and Talladega. Both of these, and Straight University as well, are in pressing need of new dormitories, to accommodate the students

from abroad, who come to them for instruction unless deterred by the well-known want of room. Several thousands of dollars have been pledged for the Tillotson Normal School in Texas, an eligible site for which has been already secured; and it is important that this stock should grow speedily to be a fruit-bearing tree. These special needs must be kept in mind, and if there should be, during the summer months, some special pleas for help in meeting them, we trust the friends of the freedmen will be ready to respond, if not waiting impatient to be asked. Some of these college presidents and professors will be in the North before very long, and may think it worth while to tell the things they know and the things they have not got, which are often harder to bear than the things they have. The pleasantest way of all would be for their friends to lay by in store something for them, that there be no gatherings when they come.

Special exigencies during the past year demanded of us that we should have a special agent in the field. It was necessary that the burned buildings at Macon, Mobile, New Orleans and Savannah should be replaced as speedily as it could be wisely and intelligently done. It was not merely to rebuild, but to build better, both as to location and adaptation for the work, with a constant view to economy and the limits of insurance money. The Executive Committee persuaded Prof. T. N. Chase to leave his chair, at Atlanta University, temporarily, and undertake the general supervision of the educational work, and, especially, the oversight of these important measures for replacing, improving and enlarging the school buildings. We have now gratefully to record the achievement of this latter work, in great part, and its forwardness so far as it is not yet fully done. Three of the locations have been changed, involving the sale and purchase of lands. Plans have been made, altered, adapted, in all cases, we believe, to the excellent accommodation of the schools and churches, and to the entire satisfaction of the teachers and missionary pastors.

As Prof. Chase returns to his chosen and preferred work at Atlanta, we desire to express our appreciation of the great value of his services in this special work. Nor has his usefulness been limited to the supervision of buildings alone. He has always had more interest in the schools themselves than in their mere habitations; and his suggestions in regard to them have been valuable and practical, while in many other ways he has rendered important service to the executive officers of the Association. The wider acquaintance which he has made during his journeyings and sojournings with the work at large, will, we doubt not, increase his usefulness to the institution with which he has been so long and honorably connected.

It may be remembered that we said, at the beginning of the year, that we should be glad to make the enlargement of the Southern church work the characteristic work of 1878. We have not done very much as yet in this direction, though the subject has constantly and increasingly received attention and earnest thought. And yet it is a matter which, for practical results, must be considered in detail, rather than at large; in the concrete, rather than in the abstract; and in the field, rather than in the office. This consideration, in part, as well as the frequent need of speedy communication with the various departments of our Southern work, have led us to be on the lookout for a man peculiarly qualified for the position of Field-Superintendent of the Southern work. Providentially, in the changes going on in the Home Missionary Society, the Rev. J. E. Roy, D. D., of Chicago, was at liberty to consider the claims of this position, which was tendered to him. And we are glad to announce, as the weekly press has already done, that Dr. Roy has accepted the position, and will enter speedily upon its duties, making his home at Atlanta, Ga., during the larger part of the year.

It must not be expected by our friends that there will follow this new appointment a rapid and spasmodic enlargement of the Church work, or that the first few months will add largely to the small list of Congregational churches in the South. The Doctor is too wise and experienced a field-marshal to design or desire any such sudden and apparent gain. Nor shall we estimate his efficiency by any such shallow measure. But we can assure the friends of the A. M. A. that the whole subject will receive a consideration careful, patient, and detailed, the results of which will appear in a policy which, we trust, may be consistent and approved. For fifteen years we have been laying foundations with care, in the education of the freedmen and their preparation for citizenship in the State. We believe that this same education is fitting them for a church in which all are most fully citizens. But, after these years of toil, efficient, as we think, and full of promise, we wish to build on these foundations—not wood, hay, stubble, transient and perishable things, deservedly short-lived and weak;—but the gold, the silver, and the precious stones of Christian character and Christian churches, which shall be able to stand all the tests of time and of temptation.

PERMANENT, INTEREST-BEARING INVESTMENTS.

Many persons, affected by financial disasters, have at least one consolation—what they have given for Jesus' sake is saved. More than this, it is bearing interest, and no human power can lessen or destroy it. It is not like a bond, payable in full at the option of the one who issues it. It draws interest throughout eternity. The grain sown will multiply, some thirty, some sixty, and some an hundred fold, and the sheaves will aggregate a much larger amount than the seed. Those who have sown bountifully, will reap also bountifully.

The only bags that wax not old are those woven by gifts. These are stored away in the heavenly garners, and will add to the exceeding weight of glory. Gifts do give relief to the recipients; they further the work for man's redemption. This fact is the objective reason for them; it lies upon the surface, and is soonest comprehended. There are times, however, when it is proper to consider how our charities may abound to our own account—how we may secure for ourselves enduring mansions, spotless robes, and imperishable crowns.

If we have been tempted to trust unduly to uncertain riches, which have made for themselves wings and used them, it is time to ask, what investments are safe—what are the treasures that never fail? Bountiful givers cannot be absolutely poor. They may be called to wait a little for their inheritance, but only for a little, for their Master's word is sure: "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be."

THE CLAIM OF NEED.

What claim on us of the Caucasian race—us of the Christian Church—have the Negro, the Indian, and the Chinaman, the three despised races in the United States? We, who have the leaven, what do we owe to those who have it not? We, who are the leaven, what to that which is a foreign and corrupting mass, that we may transform it into not only that which is leavened, but, as all which is itself leavened becomes, into leaven itself?

What claim on us have they?

We answer, the claim of *need*. We do not even say, of want, which is conscious need, but of need; the mere absence of that which we have to enjoy, the mere contrast of their want with our plenty, that of itself is, perhaps, the greatest of all claims.

That is not the truest generosity which waits to be besieged with tears and cries for

help, which lingers behind the closed door of its comfortable home, until it is called out by special application, and its sympathies are moved by loud appeals—as that is not the truest need which proclaims its wants most loudly—but that which goes and looks, and, knowing or suspecting want, seeks it out, patiently and lovingly, to relieve it.

So God has treated this sinful world. He looked from heaven, he saw, he bowed the heavens and came down. It was the need, and not the prayer, of the world which brought the Lord Jesus to its relief.

Once here, He sees a man lie in the porches of the pool Bethesda; He only sees him, and He asks at once, "Wilt thou be made whole?"

He sees the multitudes in the wilderness, and it is only bread they lack, and He has compassion on them, and from the storehouse of the Father's wealth, supplies their need.

He sees the sins of the world, in which the world is taking pleasure and rejoicing, and against their rejection, their blasphemy, and their persecution, dies by their hands to free them from their sins.

And if need *be* a claim, then the claim is in proportion to the need. That is the loudest call which comes from the deepest depths. But what are these? Not poverty, for that may consist with all which is best and worthiest in this life—with intelligence, virtue, and faith in God. But the opposites of these—ignorance, immorality, and superstition.

We need not tell you that the 5,000,000 of freedmen in the South, the 300,000 Indians of the Northwest, and the, at least, 150,000 Chinamen on the Pacific Coast, are, by our standard, in this direst want. The negroes and the Indians, unlettered and unintelligent, given over by the habits of their lives, these to the vices which are found among the degraded classes which are domesticated, and those to the immoralities which attend a wild life, and in both cases, made worse by the neighborhood of those possessing greater knowledge and power, but who have used this knowledge and power only to depress them, and to make them serve the interests of intelligent greed and lust.

The negro, religious, but full of superstition and sensuousness, whose religion consists largely in seeing visions and dreaming dreams, and singing songs of a heaven they are unfit for—a religion, too, which has been almost utterly divorced from morality. As General Armstrong says: "The story of the devout old Auntie who would go to the communion service, and not let one poor old goose (that she had stolen) come between her and her blessed Lord, shows how little a broken commandment disturbs the peace of the unenlightened." The Indian, with a vague and dreamy notion of a Great Spirit, and a happy hunting ground, and a definite fear of the medicine men, who send evil spirits to possess them, and drive away disease with a dance. The Chinaman, with the remains of an ancient civilization, which has taught him to imitate and to worship his ancestors and to burn Josh-sticks to Confucius, and, though temperate as to the use of alcoholic liquors, has learned the worse drunkenness of the opium pipe, and to whom the thought of a Saviour from sin, and a life of doing good, is an unheard-of gospel. But we may not dwell longer here. This depth of need may only be hinted at. That it is real and pressing, no one can doubt.

It is a claim which these races have in common with all who are in want. We merely ask the question: Can you find needs more real, degradations more deep, and therefore claims more pressing, than these we need only not shut our eyes to see, for which we need not cross the ocean, nor even our own continent—the needs of the three despised, oppressed, and largely neglected races in these United States?

"THESE STUPID BLACKS."

BY REV. G. B. WILLCOX, D. D.

That they are not altogether idiotic, is occasionally made to appear rather significantly. In a class in Yale College, not long ago, was a colored youth of high scholarship and fine promise. In the same class was a white student from South Carolina, with nearly or quite the same name, and consequently a seat at recitation next to the sable scholar. Anent which occurred, substantially, the following correspondence between the Southern father and a gentleman of the faculty:

"——, South Carolina.

"PROF. ——

"DEAR SIR:—My son informs me that he is obliged to sit next a negro day after day, which is highly disagreeable to him and offensive to me. Will you please provide some different arrangement? Yours, etc., ——."

"YALE COLLEGE, New Haven.

"——, ESQ.,

"DEAR SIR:—Your favor is at hand. It is true that the students are arranged alphabetically for the present term, and a colored student has his place next to your son. But, at the commencement of the next term, the arrangement will be in the order of scholarship, in which case, the colored youth will be so near the head of the class, and your son, I regret to say, so near the other extremity, that there will be no farther embarrassment on that score. Yours, etc., ——."

Speedy result: A note from a disgusted father, calling home a disgusted son.

AN AGED MINISTER'S ENTHUSIASM.

Having commenced my ministry among a class whom it was my lot to know as slaves, your privilege to know as freedmen, no sooner does the AMERICAN MISSIONARY cross the threshold of my house than one pair of eyes is running over its pages. The report of the Alabama Conference in the May number just received, thus closes a record that has "stirred a fever in the blood of age": "I could not ask a happier lot than to be permitted to give my life to this field. It seems to me so *unmistakably* the work of Christ." I met in the report one name with which I am familiar, and it occurred to me that if the sainted mother of him who bears the honored name were living to-day, she could not ask a happier lot "for her son than to be permitted to be a laborer in a field where the germinating seed is giving promise of an abundant harvest in due season." I have before me, while I write, a card which that mother, as the wife of the Treasurer of the American Board, put in circulation, in her own handwriting, nearly fifty years ago. I have preserved it carefully during this long period, and it has struck me that it may still do good service reproduced in the columns of the AMERICAN MISSIONARY. I will transcribe it in substance. It is a fine specimen of *multum in parvo*: "Expect great things, and attempt great things. Little causes produce great effects. The poor heathen are perishing. We may be the means of saving them. What we do we must do quickly. 'Love thy neighbor as thyself' is a Divine command. 'The Lord loveth a cheerful giver.' 'The liberal soul shall be made fat.' Who would live to be 'creation's blot, creation's blank, whom none can love, whom none can thank?' Rather let the heathen rise up and call you blessed. The noblest object in the world is the surest of success. The young and the old, the rich and the poor, may aid it. The child's penny, the widow's mite, will be acceptable. If you have no money to give, offer a jewel, a second-hand dress, a book, or if you have none of these, your influence and your prayers."

Let me repeat one sentence from Mrs. Hill's card, and emphasize its application to the work in which the American Missionary Association is engaged: "*The noblest object in the world is surest of success.*"

REV. T. L. SHIPMAN (ordained 1826.)

JERSEY CITY, CONN.

THREE EXTRACTS.

From a paper read by MR. J. H. ALLEY, of Boston, before the Essex South Conference. The writer testifies, from his own observations, as to

The Africans in Africa.

The African, in his native land, is little known by us; but a year among that people gave me opportunities for observation. They are far from being the stupid race we so often hear them called. Keen at a bargain, they are often a match for some of us in that boasted Yankee trait. Apt to learn, quick to understand and to appreciate advantages, they are a people easy to assume and appropriate the best results of civilization—brave in the defense of their rights and homes, yet not aggressive, except when forced by circumstances and their teachings. We forget the whole history of this people in looking only at some particular phase or trait. Their land, the field of the slave-stealer for centuries, has been the scene of cruelty, fraud, and all the worst forms of vice. A people educated by so long a course of schooling in its vicissitudes might well be cruel and vicious. The land has been hunted, from Egypt to the Cape of Good Hope, by foreign and native stealers. Tribes have been driven for self-protection, or by greed of gain, to make captures from other tribes or other parts of their own. To show the debasing power of slavery and slave-hunting, let me say that I have seen slaves brought to the coast from the central parts of Africa who were the most abject specimens of the human race I have ever known—brought by a strong, stalwart tribe, noble in bearing, and brave in war; and these, too, were the same tribe or people only a comparatively short time before. Why this great difference? A simple explanation is only required to show it all. Together and at peace, they had a generous and varied diet of animal and vegetable food, for they had extent of territory in which to hunt and gather; but divided and at war, fighting for self-protection, one party gained the supremacy. Then the other were a defeated people; circumscribed within small limits, unable to hunt, they were soon confined to a vegetable diet alone, and then to a single kind, and often to a few simple roots; courage gone, they were reduced to servitude and slavery, and brought to a market. This is no new theory, for the same effects have followed the same causes over and over again.

After references to the evils of slavery in this land, and the good to be accomplished by it under the Divine overruling, follows this

Thrilling Incident.

One of the most thrilling incidents of the late war was one in which I was an observer and part participant. I never more wished for the powers of a great painter than then, or even now, for I can see it to-day as vividly as when it occurred, fourteen years ago; for to me it seemed to contain a history of slavery, embodied in a single act. The army, in suddenly swinging round, had enclosed within its lines a large number of slaves who could not be taken further South before this was done. As we could not encumber ourselves with the women and children, the steamers bringing supplies for the army were prepared to take them to Washington. A very large steamer was brought as near the shore as possible, and a plank gangway, some fifteen feet in length, and at an angle of about 45°, was laid from the shore to the entryport of the steamer. Just back from the shore, the bluff, at about the same angle, rose some 100 feet, and this bluff and the plain above were occupied and covered by some three or four thousand slaves. All being made ready, the order was given for embarkation; the women and children were to go on board first. For some moments no one started, and then a single figure, that of a woman of some sixty years, was seen slowly advancing alone up the

plank; no one else followed. A perfect hush seemed to hang over the scene, as if some great event was to take place, and if ever an emblematic scene was enacted it was here. Slowly the bent form went forward, bearing the weight of years of toil in the field—years of bodily and heart suffering such as you and I never knew, and pray God *never* may. Her face, her whole frame, was a perfect picture of a doubt. All eyes seemed to watch her in silence; officers and men waited—they probably knew not for what; her own people—as though she was their "path-finder." At last she reached the side of the steamer; the open port was right before her, and just then it seemed to her as the open portal to all her heart's longings, and God's open door. She and her race had poured, for long years, their tales of trial and suffering into His ear, "who never slumbers nor sleeps." *Was this the answer to her prayers?* That seemed to be the question of her heart all the way up. Suddenly the bent form straightened, the homely, wrinkled face glowed with a new light, her coarse, ragged garb was a royal robe, as she turned and looked towards her people, raising her hand and eyes to heaven, and exclaiming, in tones so loud and clear that they reached every ear, and made the very hills ring: "*I's free! Thank God, I's free! Come on!*" For a single instant there was perfect silence, and then cheer on cheer rent the air, and, with a shout, the rest followed up the gangway till the steamer was full. It was, indeed, their way to liberty and happiness even in this life, and by such efforts as this Association is making and aiding, shall it not be to the life to come?

The paper closes with a plea for the liberal support of our work among the freedmen, enforced by

Two Examples of Liberality.

About giving, let me relate two incidents and I close, for if they appeal to you as they did to me they will be more effective than any mere words of mine. As I sat in Mr. Woodworth's office, the other day, an elderly lady came in and took a chair by his desk, saying, as she opened her bag, that she had come to bring her offering. Her dress was not of the latest fashion, her bonnet was not of the spring style; but her face was one of those beautiful motherly faces you and I used to look into years ago, and which, though years have come and gone since they were covered from our sight, are still as sweet to our memories as ever—such faces as we know will greet us lovingly in heaven, for they are watching and waiting for us, and our entrance there will be, in no small measure, in answer to their prayers. From her pocket-book she took a bill and handed it to Mr. W., saying, she wished it were more, and in such a tone that I knew it was a heart gift, and that the wish was almost a prayer, which might go with the gift and make it as effectual as if it were all she had desired it to be. Gifts made in such a spirit, in His hands, who multiplied the bread of old, grow to wonderful results. The bill, to my surprise, for I had imagined the circumstances of the donor to be very limited, was twenty dollars.

I have another: A poor woman, with an income of less than one hundred and fifty dollars a year, whose yearly offering had been a single dollar, came and laid down on the secretary's desk (I had almost said at the Master's feet, for the place seemed sacred ground) ten dollars, saying that she could not be here long, her journey was almost ended, and that she felt she must do all she could while she stayed, for she could not give after she had gone home, and so, after prayer, long and earnest, she had been enabled to make this, perhaps her last gift. What a gift from such scanty resources! It meant the giving up of many necessaries, as we should call them. Have *we* so given? She had cast in of her want, and may well expect to hear the Master's commendation. May she not have cast in more than we all?

OBITUARY.

We are called to notice the death of Rev. Silas McKeen, D. D., of Bradford, Vt., whose name, for fourteen years, has stood upon our list of Vice-Presidents. Mr. McKeen was born in Corinth, Vt., March 16, 1791. His education was obtained amid many difficulties. So great was his desire for knowledge that, in his father's grist-mill, he occupied his leisure moments in studying, without a teacher, Latin and the higher mathematics. During an illness which caused him to abandon all thoughts of a collegiate education, he was led to devote himself entirely to the service of Christ; and, in the following spring, he commenced the study of theology with Rev. Stephen Fuller, of Vershire. In 1814 he was licensed by the Orange Association to preach the gospel. His first sermon was delivered in Vershire, and his second in Bradford, where, shortly afterwards, he was installed as pastor. Twelve years later, he was dismissed from this church, but in less than three months was recalled, and remained its pastor five years longer, when he was again dismissed, this time that he might accept a call to Belfast, Me. After nine years of labor in Belfast, he was a second time invited to return to Bradford. His whole ministry in this place was about forty-three years, he finally resigning when he was seventy-five years old. During these years, there were added to the church three hundred and forty-two members. A man of great diligence and decision, with tender sympathies and warm affection, true and judicious, his ordinary work among his own people, as well as in protracted meetings and in revivals, was eminently successful. He took a lively interest in education, and was a true and eloquent friend of the colored people. Full of years, with his work well done, he was ready to leave it for the reward.

ITEMS FROM CHURCHES AND SCHOOLS.

Dudley, N. C.—"A deep and increasing religious interest is reported. The work of conviction and conversion is going on. Backsliders have been restored. Brother Peebles was assisted for a time by Rev. Mr. Smith of Raleigh."

Georgia.—Of the thirty-seven graduates from Atlanta University, thirty are teachers, two are pastors, one is a missionary in Africa, one a theological student at Andover. Only three are not teaching or preaching—two who are wives and one who has died.

Alabama.—The Trinity Church, Athens, Rev. Horace J. Taylor, pastor, received one on profession at the May communion. This church has a flourishing missionary society, which contributed in February $16 for the support of colored missionaries in Africa. It has sustained during the year just closing, thirteen mission schools, in which over 700 have been taught.

Louisiana.—The Minutes of the Southwestern Congregational Conference, which met at New Iberia, April 3–5, have been printed. The statistics give fourteen churches, with a total membership of 865.

—The following relates to a recent convert in one of our churches: "Mr. K. proves a very strong man in the church. He is evidently of the material which makes a first-class sinner or a first-class saint. He was lately invited to a dinner-party by his brother, who, when he entered the room, began in a mocking way to give an account of his (Mr. K's) conversion. Mr. K. listened patiently, and when the account was finished, said it was true, but all had not been told. He then gave his own story in such a way that one of the company there determined to follow his example."

Memphis, Tenn.—Miss Woodward writes: "For the past thirteen weeks the Murphy temperance movement has been very successful among the white people of Memphis. A few earnest workers, seeing the need of a like effort among the colored

people here, inaugurated a series of meetings at the Second Congregational Church. From the first there has been a very decided interest manifested, and the meetings are productive of great good, both directly and as a means of awakening thought on this important subject. Some two hundred in all have signed the pledge, and new names are added at every meeting."

TOUGALOO, MISS.—A teacher writes: "I think there is not one in the school who has not signed the pledge. They came in one by one, till last week one who has stood out all these months, came and put his name on the list of total abstainers. He said: 'You all got away with me at the meeting last night, and I am going to sign the pledge, for I cannot teach others to do what I will not do myself.'"

—The following is a good illustration of perseverance among the colored people of the South. While the missionary was persuading a sick woman to put her trust in Jesus, the husband came in, when the following conversation took place: "Mr. Williams, are you a Christian?" "No, Miss, I's left on de docket yet." "Do you ever think about becoming one?" "Yes, Miss, I thinks a heap about it sometimes. I tries a while, then I stops." "I fear you do not seek for it as you do for money; you should keep at it all the time, as you do when working for money." "Yes, Miss, that is jes the way I works for money. I works a while for the ole man, then I stops. Jes the same way, Miss."

CHINESE ITEMS.

—Wong Sam has returned from China, and has resumed his place in the Barnes School. Lee Hame, who was there before, has been sent to Sacramento. There are now four Chinese helpers regularly employed.

—Mr. Dakin has retired from the Central School, having removed to Arizona. Mr. Henry C. Pond, a son of our efficient superintendent, takes his place. He is a graduate of the State University, and well qualified for the work.

—Mr. Gilbert is doing good work at Woodland, and approving himself to all.

—Six Chinamen were received to Bethany Church June 2d, making forty-four Chinese members in all. There are two Chinese Christian families in the church.

GENERAL NOTES.

The Negro.

—Howard University, for colored students, Washington, D. C., shows a strength of two hundred and twenty-five in all departments. There are thirty-two theological students, fifty medical, six law, twenty-two academical, eighteen preparatory, and ninety-five in the Normal department.

—The Reformed Episcopal Church has organized fourteen colored congregations in and around Charleston, S. C. Some of them meet in log buildings. One church is staggering under a debt of ten dollars.

—The Baltimore Annual Conference of the A. M. E. Church passed resolutions denouncing the action of the School Commissioners of that city, in refusing to employ colored teachers for the separate schools for colored children. Two colored delegates, representing the African Methodist Church, were most cordially received.

—Prof. Bennett, of Nashville, makes an important contribution to the question of negro mortality, in the *Independent*. He sums up the causes of its large percentage: (1) The old and sick, broken by slavery, are dying as the effect of former hardships; (2) they lack vital force, are scrofulous, and readily succumb to disease; (3) ignorance of the laws of health; (4) late and excited religious meetings; (5) inadequate clothing

and food; (6) crowded tenement-house life. He also names the following grounds for expecting an improvement: (1) They are gradually improving their condition, as to homes, food and clothing; (2) they are progressing in intelligence and knowledge of the laws of health; (3) the younger ministers are leading them to earlier hours and quieter modes of worship; (4) boards of health are securing better sanitary conditions.

—The first negro who has sat on an important jury in New York, in many years, was accepted May 22d, in the Supreme Court circuit, in a case involving $6,500.

—Should the barque *Azor* make four trips a year, it would take one hundred years to transport to Africa the 100,000 now ready to go, and able and willing to pay $20 each for passage and food. It is most important that the 99,000, at least, should neither give up home nor work.

—A French Roman Catholic mission is to be established at Lakes Victoria and Tanganyika, in Central Africa, with government aid to the amount of $20,000. Ten missionaries, who have seen service in Northern Africa, will soon set out for Zanzibar. They have already large and extending missionary enterprises in the north and in the south.

The Indian.

—It is hard to tell, from the contradictory accounts, whether Sitting Bull will continue seated over the Canada lines, trading in the spoils of raids on Black Hills trains, or will issue from his camp of 1,500 lodges to take possession of his old home and fight out his claim to the end. Authorities differ.

—Meanwhile, the Bannock Indians, numbering about 200 warriors, under the command of Buffalo Horn, the noted scout, are encamped in the lava beds, between Big Campus Prairie and Snake River, and have ordered the whites to leave the prairie on penalty of death. The Indians on the Upper Columbia are equally hostile, and the Sioux still threatening.

—General Sherman says that, if the present indications of an Indian war are realized, and he fears they will be, the army, as it now stands, would be entirely insufficient to cope with the weight of Indian strategy and valor that would be thrown against it.

—The Commissioner of Indian Affairs is about to try a new experiment with the Indians. He has given orders forbidding further gratuitous issue of coffee and sugar to them at their agencies. In order to secure application to duty on their part, he says that only as they work, and in payment for their labor, will they receive coffee and sugar rations in future.

—The *Tribune* says: "The Senate will certainly raise the army to 25,000 men, and concur in the transfer of the Indian Bureau to the War Department. The first will almost certainly be yielded by the House in Conference Committee, and the other has already received its approval." The same paper contains this paragraph, also: "Before the Indian Bureau is transferred from the Interior to the War Department, however, Congress should strive to comprehend the fact that even the War Department can have very little success in managing Indian affairs unless we contrive to attain some settled Indian policy. We have been in the habit of putting the Indians by turns under the immediate care of missionaries and thieves, of Quakers and Catholics, of army officers and contractors. We have made solemn treaties, and broken them. We have moved them to reservations, and then crowded them off whenever they were found to be in the way. We have pauperized them by promising supplies, and starved them by breaking our promises. We have made a pretence of civilizing them, without furnishing them with any code of law, and of educating them, without furnishing them with any

teachers. After supplying them with rifles to fight with, and worrying them into hostilities, we have made war upon them; and when they have proved so conspicuously cruel and treacherous as to deserve swift retribution, we have tried moral suasion. No one ever dreamed that the same tribe was to receive the same treatment for two successive years, and no two tribes ever received the same treatment at the same time. What is first needed is a definite and persistent policy of some kind, so that both Indians and white men will be able to form some clear idea of what will probably happen the day after to-morrow. A bad system is better than no system; any system is better than caprice."

—A small Indian church was dedicated at Jamestown, Clallam County, Washington Territory, Sunday, May 12th, by Rev. M. Eells. The idea of erecting it originated entirely with the Indians, who bought the lumber, and have done all the work. The windows and casings, nails, paint, oil, and lime came as annuity goods. They have also had encouragement, pecuniarily, from white friends. It is the first church building in the county, although it has been settled for about twenty years, and the first white house in the Indian village.

THE FREEDMEN.

COMMENCEMENT AT HAMPTON INSTITUTE.

BY TELESCOPE.

This always interesting occasion came on the 23rd of May. The special feature of public interest this year was the attendance of the President of the United States, with his private secretary, Rogers, and General Devens and Mr. McCrary of the Cabinet. A large party went, also, from New York and Boston on this most enjoyable and instructive excursion.

The trustees were in session on Wednesday, the 22d, on which day also was held the first meeting of the graduates of Hampton Institute. There were assembled in the beautiful "Whittier Chapel," on the upper floor of Virginia Hall, a large representation of the 277 who had gone out, most of them as teachers of their race. Of that whole number, not a complaint has been made. They have become good and useful citizens, maintaining the high moral tone of Hampton, and evidencing that growth in character which is the best witness to the existence of a true life within. Says the correspondent of the Springfield *Republican:*

"All this was abundantly manifest by their general bearing on this occasion, the prompt organization of their meeting, the dignity and good sense of their presiding officer, a negro black as night, the secretary likewise, but models of courtesy and tact, their self-possessed and orderly manner of conducting their business in a large presence of trustees, teachers, and visitors, in the accounts they gave of their work, their trials, their methods, and successes."

After giving reports of their varied experiences, hindrances, and hopes, a discussion followed as to the desirableness of raising the educational standard of Hampton and making it a real college. There was a good deal of feeling in favor of such a move, and the alumni came, finally, to a standing vote requesting such a change of the trustees and faculty.

General Armstrong, the Principal, seconded by Secretary Strieby, the President of the Board of Trustees, with a good deal of frankness and tact, managed to bring the meeting to a feeling of the sensibleness of just such a course as that they had enjoyed, and to receive finally, in response, hearty expressions of approval of that which had been already done, and of the general sufficiency of the advantages provided.

Early on Thursday morning the Presidential party arrived, and were welcomed

by a salute from the guns of Fortress Monroe. With other guests, they were escorted over the farm to the new barn, 100x150 feet in size, and covering the stables, the agricultural and other machinery, blacksmith shop, etc. The cash balance against the farm for the year is $326.03. The printing-office shows a credit balance of $400. The students have earned during the year $12,236.75 in the varied industries, which, though not profitable in the net pecuniary result, are among the most important educational agencies of the institution; for the knowledge of practical work, and the ability to perform intelligent labor, are among the most important attainments for the colored students, both as citizens and as teachers.

The catalogue shows 332 pupils on the roll, of which 202 are young men, and 130 young women. The graduating class numbered 57. In the examinations of Thursday morning, the teachers showed the tact and thoroughness for which they have been always noted, and the results in the intelligence and interest of their pupils were most gratifying.

The new class of fifteen Indians attracted much attention. Their history has been already given. Five of these Indians are going, in September, to Bishop Whipple's school in Minnesota. Ten remain at Hampton as permanent students. Bear's Heart, White Goose, Squint Eyes, High Forehead, Wild Horse, and Big Nose will probably change their names, although the Indian for each has a romantic sound. The negro students take very kindly to their new friends, and there is promise of entire harmony between the two races. Proposals are in discussion between General Armstrong and the Government at Washington that include the education of more Indians, and the co-education of an equal number of Indian girls, so that the experiment may not be one-sided in its future developments.

We abbreviate from the admirable letter of an editor of the Baltimore *American* his account of the commencement exercises:

"At 1:30 P. M. a procession, headed by the Normal School brass band, was formed on the lawn. President Hayes and the trustees of the school took the lead, while the invited guests and visitors followed after, in rather irregular order. Seats were reserved on one side of the hall for the pupils of the school. The platform was occupied by distinguished visitors, with President Hayes as the central figure. The audience was composed of the most intelligent and highly cultivated people of Hampton and the surrounding country, reinforced by the *élite* of Norfolk, who came in two excursion steamers. Nearly all the educated people of this section of Virginia are friendly to the Hampton Normal School, and take much pride in its success.

"Four essays were read by members of the graduating class, and four speeches were made. The subjects discussed were of a practical nature, and were treated with vigor and originality.

"I can barely mention the speeches that were made in Virginia Hall after the graduates received their diplomas. Rev. Dr. Strieby, of New York City, President of the Board of Trustees, briefly reviewed the work of the year, and commended the spirit of liberality shown by the Virginia Legislature in providing for the support of the Institution. After he had concluded, Attorney-General Devens was introduced by General Armstrong, and made an impromptu speech of remarkable directness and force.

"In speaking of the historic associations of the place, he alluded to the fact that, fourteen years ago, he had been brought here immediately after the great battle of Cold Harbor, and had remained three months. At that time there were sixty officers and more than four thousand soldiers in the hospitals erected upon these same grounds. The natural surroundings were then the same as now; the river ran lazily along; the roadstead, which glitters to-day under the Virginia sun like a sea of molten silver, was filled with ships. They were not ships of a broad, peaceful, prosperous commerce, such as are now resting upon its bosom, but ships filled with supplies for the great army that was lying up the river. The

army has gone; the bugles of war have sounded their last notes; the sick and wounded soldiers that were camped on these grounds have struck their tents. Three or four hundred of them remain in yonder cemetery, where stands the monument erected by Miss Dorothea Dix to commemorate their heroism. But I regard this Institution as a more fitting monument to the army that fought for law, and order, and civilization, to the patriotism of the men that rushed to the defense of a constitutionally elected President when his authority was defied and his office menaced."

The President, also, made a telling little speech, expressing his deep interest in the education of the freedmen, and his approbation of the things which he had seen and heard.

Thus ended another memorable day for Hampton.

FISK UNIVERSITY COMMENCEMENT.

A. R. MERRY, STUDENT.

The commencement exercises of Fisk University began on Sunday, May 19th, at eleven o'clock A. M. Addresses were made before the Society for the Evangelization of Africa, by Professors Spence and Chase.

As the readers of the MISSIONARY doubtless know, from this Society already have gone forth four young consecrated souls to bear the light of the Gospel and civilization to the perishing ones on the west coast of Africa; and in the future we are sure that many more will verify the prophetic saying of one of those already gone: "Her sons and her daughters are ever on the altar."

At three P. M. the baccalaureate sermon was preached by the Rev. H. S. Bennett, from the text, Matt. xxii. 21: "Render, therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

On Monday, Tuesday and Wednesday, commencing at 9.30 o'clock, examinations were held in all the departments of the University, and were, on the whole, unusually satisfactory.

On Monday evening the Common-school Normal Exhibition took place, at which time those who have completed that course were granted certificates of ability to teach in the common-schools. The exercises of the evening consisted of essays and original declamations.

On Tuesday evening the Union Literary Society held its ninth anniversary. The exercises were unusually interesting, especially the debate, "Should the colored people of the United States migrate to Africa," which was well sustained on both sides, by Mr. J. C. McAdams, of Tennessee, in the affirmative, and Mr. R. H. Harbert, of Texas, in the negative.

On Wednesday evening the Senior Preparatory and Higher Normal Exhibition took place. Six young men were admitted to college, and three young ladies secured the Higher Normal diploma.

On Thursday, College Commencement day, the interest of the week culminated. At an early hour the chapel of the University began to be filled, until all available space was occupied. The audience room was tastefully and elaborately decorated. At the back of the platform, extending its entire length, was the national flag, gracefully folded and festooned. Above, on one side, was the portrait of the hero, Livingstone; on the other, that of the statesman and philanthropist, Wilberforce; from the centre, the generous, open countenance of General Clinton B. Fisk smiled benignly down; above all, in evergreen, were the words, "CLASS OF '78."

At eleven o'clock the exercises commenced with the chorus, "Hail, Festal Day," well rendered by the University choir, after which prayer was offered by Rev. Mr. Baird, of Ohio. Mr. H. S. Merry, one of the two graduates, then delivered his oration, "Beyond the Alps our Italy." The young man acquitted himself with honor. The manuscript of Mr. Miller, the other graduate—now absent as Missionary to Africa—not having arrived as expected, extracts from letters recently received by various members of the University were read instead. These letters breathed forth a spirit of zeal and devotion, and a courage unabated, even in the presence of the obstacles

and difficulties with which he must daily combat, thus showing that his was not a mere romantic sentiment, but a deep, controlling principle.

After a well-rendered instrumental solo, Mr. John H. Burrus, candidate for the Master of Arts degree, read a carefully prepared thesis on "American Citizenship."

Rev. A. J. Baird, D. D., of Nashville, then delivered the Commencement Address, which was full of wholesome, practical advice, interspersed with happy illustration. He dwelt largely upon the great tendency of young men to rest upon their laurels won in college, and to expect afterward to float with folded arms into a haven of prosperity and success. He maintained that substantial success is achieved only by unmitigated toil. After the address, the degree of A. B. was conferred upon Messrs. H. S. Merry and A. P. Miller, and the degree of M. A. upon Mr. Jno. H. Burrus and Mrs. Virginia Walker Broughton. After a few pertinent remarks by Prof. A. K. Spence, Dean of the Faculty, a shield, bearing in golden letters upon a blue field the parting words of one of our missionaries, which have been unanimously adopted as the motto of our institution—"Her sons and her daughters are ever on the altar"—was suspended upon the wall of the chapel amid sounds of hearty applause. The benediction was then pronounced by Rev. L. N. Merry.

In one hour, professors, students of boarding department and invited guests assembled in the dining hall to partake of a carefully prepared collation. After all had partaken heartily, remarks were interchanged by invited guests, professors and students. Among the many pleasant features of the occasion was the presence of two old friends of the Institution from Great Britain—Rev. George Crow, of Belfast, Ireland, and Rev. William Bathgate, of Kilmarnock, Scotland, who gave many words of cheer and congratulation. Thus pleasantly closed the most prosperous and eventful year in the history of the institution, with a clear gain of thirty-five per cent. in attendance over last year. On the day after commencement, the 24th, the Union Jack floated from the tower of Jubilee Hall, in honor of the birthday of Queen Victoria, and significant of the close relation the institution sustains to its friends in Great Britain.

KENTUCKY.

Then and Now.

Berea College.

The builder working day after day placing stone upon stone, polishing here and there, might well get discouraged if he stopped to look at each day's work. Progress in all great things is slow, and nowhere slower than in building character.

Twelve years ago, two little black children made their first appearance in our Berea School. The scholars, all of whom at that time were white, scattered before those two little bits of color, as if scared by the plague. The school that in the morning numbered fifty, by noon scarcely counted a dozen. Then commenced the long and weary work of rowing against the stream of prejudice. With a whole State against us, with even our country, so far as it knew us, looking on in doubt, with colored people, who held the most absurd notions of freedom and learning, flocking to us, we found ourselves under a heavy burden.

Our students were fresh from town and country, plantations and the army; some with misty thoughts that education was a good thing, and that about all they had to do was to open the pores and let it soak through. When the restraints of the school-room came, and the study that brought slow results, the courage of this class flagged, and they were easily wooed back to their first love, where the liberty of the corn-field and the swing of the axe was much more to their fancy.

There were some, however, of sterner stuff, who, counting the cost, came through poverty and self-denial, and are remembered as among our best students and graduates. One man, the father of fifteen children, came to Berea years ago, and has somewhat educated almost all his children. Some have taught, and others are preparing to do

so. How, in their poverty, they have managed to keep four or five in school at once, we can hardly imagine. We, who are mothers, and know how the little shoes wear out, and the clothes always need a button or patch, stand almost in awe of a mother who not only prepares her children's daily bread, but helps to earn it. If their little ones have had less than others more favored, they do not seem to mind it. Their laugh is just as merry, and their appetite, perhaps, better for the work that helped to earn the meal. On last Thanksgiving-day, the father spoke of his trials and hindrances, but counted them all as nothing for the joy that the children had gained the privileges he had so longed for, but had been denied.

Only this winter a noble girl, well on in her course of study, whose influence over her companions was always good, the help and stay of the principal, was, inexplicably to us, called to leave her work below and go to the mansion prepared for her. Another sweet, dark-eyed girl, frail in health, but strong in spirit, for two years has not only paid her own way, but has had something left to send to a tired and overtaxed mother. Last year, directly after Commencement, she engaged a school, where for months she taught very successfully. At the close of her school, mounted on horseback, she rode to Berea to make final preparations for a new term, telling gleefully how she had secured this and that comfort for the year, and that now she could give herself wholly to study. Imagine her surprise and distress to find, on her return to her boarding place, that all her possessions were burned to ashes, her clothing all gone; and this with only a little money due her. But, though stunned and almost broken-hearted, her courage never failed. Using her means with the greatest economy, willing to deny herself, she is here with us, though how she manages to get along, only she and her Lord fully know.

These are but few cases out of the hundreds that might be mentioned, showing heroism of a very quiet sort; but in God's own time, when faithfulness in little things is appreciated, many of these poor people will wonderingly receive the crown of the blessed, astonished to find that their plain, hard lives had aught of glory in them.

Missionaries to heathen lands are glad to give their lives to plant Christ's banner on foreign soil, and we, looking back through these years, take courage, thinking of the souls which have been helped here, and are going out, carrying the good seed, and planting it in all the waste places about us.

Berea opens her arms to the poor about her, with a welcome for all. Those who come here rarely go away without benefit, and many outward signs of improvement. The old people gaze with delight on their children. Weary mothers who have toiled over the wash tubs, and fathers who have worked alone in the field while their children studied, are more than rewarded for their toil. Through these hard times, when expenses are great and money comes in slowly, we have had to learn anew the lesson of waiting on the Lord; but we know in whom we trust, and that for the sake of His poor He will supply all our needs. L. R.

GEORGIA.

Religious Life in Atlanta University.

MRS. T. N. CHASE, ATLANTA.

The other day, when one of our young men handed me a letter to read from a dear old lady "up North," in which was the sentence, "I'm so disappointed when the MISSIONARY comes, not to read of a revival in your school," I felt like saying to her: "Dear, praying mother, if you could be here one week, you would go home rejoicing, even though there were no revival." As the years go by, there is less inclination here to come in flocks to the Lord's side, or to be led into the kingdom by impulse or excitement. Our students act more and more upon the spirit of the motto that hangs in each of our buildings—"Let every one that nameth the name of Christ depart from iniquity." They look upon religion less as a Sunday garment, and more as a robe of righteousness, that transforms

our selfish natures into earnest, self-denying lives of obedience.

Let me give a week's religious duties. Sunday, two of our young men preach in an adjoining town. Quite a number go out to neighboring Sunday-schools, and return about eleven o'clock, when our preaching service begins. Our pastor, a graduate of Yale College and Theological Seminary, came South at the close of the war, to build the first Congregational church in Atlanta. For years he did foundation-work there that placed it in the front rank of A. M. A. churches. The past four years he has been our college pastor. With such a knowledge of the needs of this people as his experience gives, you may have an idea of the kind of sermons we enjoy. Simple truth, such as young people, with such a history and such a future, need, is presented so forcibly, that often the meal, which immediately follows, is almost a silent one, owing to the serious thoughtfulness produced.

In the afternoon, all meet for Sunday-school, which is superintended by the President, who is also a graduate of Yale. As his rich tones come to us in the hymns and Bible readings, both in Sunday-school and at morning devotions through the week, we are thankful for the rare gift—a good reader. In a large school-building, of course each class can have a separate room, and so secure a delightful hour of quiet, uninterrupted Sunday-school work.

In the evening, all assemble in a general prayer-meeting. I do not think it would be possible to give an adequate idea of this meeting, or of similar ones in other A. M. A. schools. It is simply an inspiration to one who realizes what a part these pioneers have in shaping the destiny of their people. In all the meetings I have attended here during these years, I do not recall ever hearing the remark, "Improve the time, brethren," or any other expression of like import.

Monday, most of the school devote the time of one recitation—three-fourths of an hour—to Bible reading and study in classes. After school there is held a female prayer-meeting of a half hour, led by a lady teacher.

Wednesday evening is the regular church prayer-meeting, led by the pastor, attendance upon which is voluntary. The last half hour of school, Friday afternoon, is devoted to a prayer-meeting, led by the President, and attended by the entire school. This is the only meeting at which the day scholars are required to be present, and so is the most important of all the week. At its close almost every member of the school deposits in the box an envelope containing his regular weekly contribution toward paying the debt of the A. M. A.

A very profitable meeting is announced on Sunday in this way: "On Friday evening bring your Bibles, and tell us what it says about the evils of the tongue;" or, at another time: "Select passages referring to the Sabbath, the Holy Spirit, Repentance," etc. Most of the family gladly come, each reading one of his selected passages, and discussing it. Familiarity with the Bible and Concordance is a very apparent benefit of this exercise. It is also remarkable how they improve in clearness of expression, and in confining their thoughts to one point. Best of all is the broad view they get of Bible truth, by looking at it from all sides. No disputed points—as Baptism or Perseverance of the Saints—are discussed in this Bible exercise, or in Sunday-school, or any other religious meeting. No Baptist or Methodist need fear being proselyted in Atlanta University.

Saturday evening is the teachers' prayer-meeting of a half hour. The best test of the religious interest is the number of voluntary students' meetings. Sunday evening, just before the general meeting of an hour, the young men always gather for another hour in a meeting of their own. The burden of this meeting is praying for the Spirit's blessing on the sermon and Sunday-school, and pleading for His presence in the general meeting that follows.

There are many other students' meetings, among both the young men and women, whose interest, and existence even, depend upon circumstances. Nearly every summer

term these meetings multiply. As the pupils realize they are soon to leave this peaceful home, and for three months take on the responsibilities and trials of teachers, they seem impelled to a new consecration. Many, each year, go out to teach for the first time, and all feel it is a solemn undertaking. Another occasion for extra meetings is to plead for those so soon to leave us, and not yet in the fold.

This is a hasty view of what may be seen of our religious work. Eternity alone will reveal the number and effect of the private personal appeals, or of the pleading notes written to the timid ones. So, dear friends, do not think, because no revival is announced, that souls are not often coming into the kingdom, and that Christians are not receiving a most careful culture.

I have often thought that the prayers of Northern friends, more than anything else, have been the occasion of such a deep Christian spirit in the A. M. A. schools. Think of that old lady watching the MISSIONARY to see if her prayers for us were answered! I once knew a man, who was not rich, or even a professing Christian, who, for some years, gave $300 each year for the support of a teacher, who, as he said, "would teach a knowledge of the Lord Jesus Christ" to the freedmen. Many of our best friends are in such haste for us to do simply church work, that they can hardly wait in patience for us to build on an intelligent, educational basis. If God has so burdened hearts for the spiritual welfare of the freedmen, may it not indicate that, in His plan, He may have a glorious part for them, in bringing the nations to His feet?

A Photograph with Lights and Shades.

MR. JOHN MCINTOSH, TEACHER, ATHENS.

The lights and shades are the things which make the photograph appear natural; and so, in attempting to give a true, and thus natural, picture of my field of labor, I must give the lights and shades. But, in order that my picture may leave a favorable impression upon the mind, I will first give the shades, and then the lights. I came to this place October 6th, 1877. On the first day only two pupils met me, and the increase, during this and the following months of the same year, was so very small that I began to be discouraged. I called several educational meetings, and, to my surprise, there was no response. I became still more discouraged. Failing to get as large a day-school as I desired, I offered my services at night, for one dollar per month each to those who could not come in the day. A few accepted the offer, and when these few became weary in well-doing and fainted by the way, I offered to teach at night, free of charge, any young man who was not able to pay his tuition. Only one accepted this offer. I then offered to teach vocal music, free of charge, to any who would meet me every Saturday. The first Saturday, none came; the second, eight came, far behind time; and this has been the greatest number that has ever accepted the offer. In my day-school the variety of books was large; the number of misused books was great. I had for several months to labor very hard to reduce chaos to form and order.

But why did I not have a full school all the while? The assigned reasons were various. Many did not know whether I was Baptist, Methodist, or something else; and so sectarianism kept some away; some parents said their children were just out of school, and their minds needed rest—these, and many excuses less plausible, were rendered for non-attendance. After my school was pretty well established and my scholars were somewhat classified, one other fact became apparent, and this was, and is, indeed, a sad fact, viz.: in the acquisition of knowledge, the teacher is considered one distinct party, the parent another, and the child another. Sad fact that, in the pleasant and most beneficial work, teacher, parent, and scholar are not one. When Christmas-day came, most of my patrons said: "It is Christmas, and there should be no school for one week;" and, indeed, I had but little. A short time ago a circus drifted down this way. "Of course," said many of my patrons, "the children must go to the cir-

cus, and omit going to school until the circus is over with"; and they went.

But all shade, says the photographer, makes no picture; and so I will show the lights, and thus complete my picture. Many of my pupils, who were once, apparently, ignorant of what punctuality was, have learned to be punctual. Those who once thought it best to be disorderly, disrespectful, disobedient, careless, idle, and the like, now think it their duty to act differently; and so a much better state of things exists than formerly. Some months ago, when I would ask a reason for working an example in a certain way, the answer invariably was, "because"; and if I asked "because what?" the reply would be lengthened, thus: "because that gets the answer." But now my pupils can not only work their examples, but tell why.

Strange to say, my third class (by name) is my best class in arithmetic, and the best scholar in this class is the smallest, and probably the youngest—not thirteen, perhaps. This same class is very good in geography, and, indeed, as a class, good in all their studies. My class in composition, for three months, have been endeavoring to understand the theory of composition, and now they are writing, or learning to write, essays according to the theory which they have learned. A few in the class compose very well already. In nearly all of my classes, strange to say, the dark pupils are the ones that stand at the head. In composition, good morals, geography, reading, grammar, writing, the leading scholars are dark—dark in color, but bright in intellect. I think it must be acknowledged that color has no influence over mind. I have several grown men, who have left their farms in the country that they may attend school and receive instruction, which they may impart to others. They are getting along fairly. When I asked my scholars what I should write concerning them, they said, with one accord, "The truth, and nothing but the truth;" and I think I have done just as they said. Clouds still hang over me, but they are not so dark as they were some months ago.

ALABAMA.

Dedication of Emerson Institute.

MR. B. F. KOONS, PRINCIPAL, MOBILE.

Since the burning of Emerson Institute in 1876, our school has passed through some very dark clouds of discouragement. All of last year, and the first four months of this, it occupied an old store, very poorly fitted for school purposes.

In December last, the A. M. A. purchased property known as Holly's Garden, located near the centre of the city. There are nearly three and three-quarter acres of ground, covered by over one hundred beautiful live oak, cedar, and various other trees, and near the centre of the lot is located quite a comfortable and commodious frame dwelling. Into this we moved the school in January, and have since occupied three rooms, some sixteen by eighteen feet square. In these, we have accommodated about one hundred pupils.

Readers of the MISSIONARY will recall the account in the March number of the breaking ground for a new school building upon this lot December 26th. Since that time the proposed structure has steadily grown, and on the 30th of April we were able to pronounce it completed. It is a well constructed two-story brick building, 34x64, with wings at the centre of each side 10x21. The lower story is divided into two school rooms, 28x31½ feet, and between these is what may be called a hallway, divided into four hat and cloak rooms. From this floor there are two stairways, occupying the wings, and leading to the second story. At the head of each of these is a commodious hat and cloak room, through which the pupils pass as they enter the chapel, or large school-room, of the second floor. This room is 31½x48; at one end, on each side of the teacher's desk, are doors leading into two recitation rooms, each 15x15½. The building is surmounted by a very neat belfry, which awaits the new bell daily expected from New York, via the ocean. The original plan was to place above the whole a weather-vane in the shape of a large gold quill, but just as it arrived here from New York the railroad depot was burned, and

with it our quill. We sincerely hope that the burning of this is not an indication of the fate of our building.

THE DEDICATION.

At last the 1st of May arrived, the day set apart for the dedication of our new building; and to the teachers and pupils, and all friends of the school, it was a glad day indeed. Just in proportion as the former days of the school were dark, so this was bright and joyous. It seemed that the sun never shone more clearly, that the sky was never brighter, and that all nature rejoiced with us. At an early hour the people began to gather, and at eleven o'clock, the doors of the new building were thrown open, and the chapel was soon filled by an eager, expectant multitude. A few moments later the school, about one hundred in number, filed in, and took seats in front and to the right of the platform. Upon this were seated Rev. Drs. Burgett and Walden, pastors of the First and Third Presbyterian Churches of Mobile; Rev. W. S. Alexander, of Straight University, New Orleans, and Rev. Wm. H. Ash, pastor of the Congregational Church of Mobile: and to the left were several ladies of Mobile, invited guests; the Rev. Mr. Owens, pastor of one of the Baptist Churches; Dr. Murrell, a leading physician of the city; Mr. Wheeler, the oldest merchant of Mobile; D. S. Richardson, Principal of Mobile Military Academy, and others.

The exercises were opened by a chant—the 121st Psalm—sung by the school; appropriate passages of Scripture were read by Rev. Mr. Walden, and prayer was offered by Rev. Mr. Ash. The little folks then sang "Marching On!" after which a short oration was delivered by one of the boys of the school, and an essay read by one of the girls. One spoke of the past, and the other, of the present and future of our school. After this, the principal gave a short history of the school, and in a few words explained the object for which it was established, and the aims of the American Missionary Association in the South.

We told them that we are here for no political ends, but that our whole aim is to cultivate the minds and hearts of our pupils, to lift them up to higher planes of true manhood and womanhood, and to fit them for usefulness to themselves, to their people, to their employers, to all with whom they come in contact, to the world, and especially to God. That our aim is to send forth cultivated and Christian hearts, endowed with the nobler aims and aspirations in life, and fitted for efficient work in the vineyard of our Master. If mistakes had been made in the past by workers under the Association, it was not in accordance with the will of its officers, their expressed wish being that we ignore politics. That ours is a mission work, and finally, that if the people of the South and we have not fully understood each other in the past, we hope that in the future we may know each other better. As for us, we earnestly and sincerely ask the sympathy and co-operation of the Christian people of the South; we need it.

The school then sang one of the Jubilee Songs, "We shall walk through the valley and shadow of death," after which Mr. Alexander offered the dedicatory prayer. The original plan was to have one regular address, and possibly a few words from others present, but the plan was changed, and it was concluded to have an informal talk from the invited guests, the colored ministers present, and others, and as the programme was carried out, it became more and more evident that the latter was a fortunate choice.

Dr. Burgett, pastor of the First Presbyterian Church, Mobile, was first called upon. He said: "I fully endorse all the efforts of the A. M. A., and congratulate it, and all present to-day, because of its high and praiseworthy efforts, its success in the past, the immediate present, and the bright prospects of the future. I have visited the school in former years, and never heard better recitations anywhere, nor saw greater advancement." His speech was full of good thoughts, as his talks always are; and just before he closed, he turned to the teachers, and said: "I cannot understand the com-

position of a man who will oppose your efforts here. As a representative of the Christian people of Mobile, I speak authoritatively when I say you deserve their sympathy and hearty co-operation, and you have it. Deep down in the heart of every Christian here, there is a kindly feeling for you and your work."

The next person called upon was Rev. E. D. Taylor, one of the oldest colored ministers of the M. E. Church in this place. He said: "I have cautiously watched the movements of these teachers, and their school work, and I am convinced that they are here for the lifting up of my race, and as I go down the steps of life, I look back upon this school, and these teachers, with a great deal of pleasure, knowing that they are leading my people out from a bondage worse than slavery. I thank God that we have these friends to help us."

Rev. Mr. Bryant, a former pupil of Atlanta University, spoke of the many thousands of children taught in the South, as the direct result of the work of the A. M. A. through its teachers and pupils. Some of the white brethren expressed much surprise at the figures he presented, and were astonished at the magnitude of the work, both direct and indirect, of the Association.

Rev. Mr. Walden said: "Deep down in my heart there is a little niche held sacred to the memory of that good old mother who cared for me when a child, and for that little colored boy who was my playmate in childhood. I have lost sight of them, but their memory is still sacred, and I hope to meet them in eternity. There is much in common between the white and colored people of the South. We cannot afford to be anything but friends, for we must be saved by the same blood, we must walk through the same 'valley and shadow of death,' and if saved, we must spend eternity in the same kingdom." And then, turning to the teachers, he said: "May God bless you in your noble work—Christian work. Yours is a Christ-like calling, and I say that you not only deserve the hearty sympathy, co-operation, and support of the Christian people of the South, but you have it. I repeat it, *you have it.*" At this point all sang, "Hold the Fort."

Dr. Murrell said: "I endorse every word of Drs. Burgett and Walden, but I feel just a little jealous, as I would like to stand in the place of those who have contributed to erect this building; and if I had the means, I would have just such a building in every county in Alabama. I heartily feel with you, and ask God to bless you." After the exercises closed, he showed his good will by offering his professional skill to the teachers free of charge.

Mr. Wheeler was not in the habit of making speeches, but he heartily sympathized with us in our work, and wished us a great deal of success.

Rev. Mr. Owens said: "My heart is full of joy to-day at being able to be here. I can only endorse all that has been said." And, after the exercises were over, he showed his sincerity by asking me to meet his people in their church, and talk to them of our work.

Many good words were spoken by Rev. Mr. Ash, and Rev. Mr. Evans, of State Street M. E. Church. Rev. Mr. Wilson, of Little Zion Church, was called upon, and said: "Since listening to Dr. Burgett, and others, whose words were like drops of gold, I must decline. I am like the uncultivated pear-tree which Dr. Burgett spoke of. Education knows education, therefore I must keep silent lest I betray myself."

Mr. Alexander, as the closing speaker, made some very happy remarks. He told the colored people that by trying to get on too fast, and to begin at the top instead of the bottom, and by seeking to fill positions which they could not, they had set themselves back twenty-five years. He advised them to claim the right to nothing till they had earned that right; to work patiently, and *wait* for results.

A spirit of earnestness and sincerity pervaded all the exercises, and, as the old colored man said, the words that fell from the lips of Dr. Burgett, and others, were

truly *drops of gold*, utterances from the depths of sincere hearts, and all went away feeling that it had been good to be present, and that during those three hours a new era had dawned upon the work of the A. M. A. in this city.

The Church and the Literary Club.

REV. WILLIAM H. ASH, MOBILE.

I found my church in rather a discouraging condition, when I came in November last; since that time, I have been greatly encouraged to see the work prospering in my hands.

My congregation has increased to three times the number which I found when I came to Mobile, and principally of people who have never visited our church before. But the great difficulty is that I am not able to hold a permanent congregation of the better class, or to reach the young people, because of the want of a church with better facilities for the needed work. The Sabbath-school has increased from about a dozen to forty scholars. This is remarkable, because one half of the time I have had no one to assist me in the work of teaching. Four have united with the church, one of whom is a young lady, who promises to be of great service to the church.

The prayer-meetings have been kept up well, considering that my members are hard laboring people, and there is a growth in spirituality and purity of life, such as is consistent with the Bible. It is a custom in the fairs here to have a table devoted to the punch-bowl, and different kinds of wines, to raise money for the church or minister's salary; but my church is a model so far as temperance is concerned, feeling that it cannot encourage a demon that destroys the happiness of so many homes, both North and South.

Another fact, to show the influence of our church, is the organization of a literary club among the young people, which has proven a success. About three months ago, I sent out notices to the ministers, and some of the better class of colored people, to meet at my church for this purpose; an organization was completed, and since that we have met from church to church.

Last night the club gave its first special entertainment. It was certainly a credit to the members who took part, and compared well with similar entertainments which I have seen in New England. The following notice is from the Mobile *News:*

"THE ARISTOTLE LITERARY CLUB.—This club, whose members are among the most cultivated of Mobile's colored citizens, gave its first entertainment, last night, at St. Emmanuel Church, at eight o'clock. The exercises consisted of literary and musical recitations, debates, etc. The programme was a choice one, and the large audience in attendance enjoyed the occasion very much. The 'Aristotles' are the true representatives—or rather, the best representatives—of the colored population in our city, and we bid them God-speed in their earnest efforts to elevate themselves above the low standard that generally prevails among our colored people."

Montgomery—Swayne School—A Year's Work—Closing Exercises.

MISS MARTHA J. ADAMS, PRINCIPAL.

My first school year's work among the colored people at the South, has just closed. What a history it has! How rich in new experiences!—experiences which I should deeply regret to have stricken from my life.

How vividly do I recall that sunny morning, the first day of October, 1877, as I stood upon the steps of "Swayne School" building, with five lady teachers at my side, while before us, in almost military lines, were drawn up some three hundred colored children and youth. These were our pupils. What a work lay before us! We have been repeatedly told, since our arrival, that the general feeling was, "No woman can control this school." We, too, knew, in the depths of our hearts, that without Divine aid, we should utterly fail. But God has been true to His promises, and has given us a quiet, happy and successful year in our work, and one full of kindly, appreciative testimony from those among whom we have labored.

Our school, with only a few days' notice, closed half a month earlier than we had expected. This, of course, interfered greatly

with preparations for the closing exercises. Besides, two or three Sunday-school May festivals and pic-nics had been previously arranged to take place the same week, and so many of the pupils were absent; but we did the best we could, under the circumstances, each teacher having in her own room reviews and examinations of her classes, which have borne abundant testimony to the earnest, faithful and kindly work they have done.

On Thursday night we had an exhibition in the Congregational Church. It was a lovely moonlight night. The church was crowded to its utmost capacity; many, indeed, were unable to gain admittance, so great was the throng. The exercises, consisting of declamations, essays, recitations, and songs, were listened to with great interest and apparent delight.

One young woman read an essay upon P. P. Bliss, whose visit here is lovingly remembered, closing with reciting the last hymn he set to music:

"I know not what awaits me;
God kindly vails mine eyes."

The Secretary of the City Board of Education, now acting Superintendent, and another member of the Board, were present the entire evening, and expressed gratification at what they had seen and heard. As they passed out of the church, they were heard to remark to each other: "That was *good*." "Yes, it *was* good."

I will close in the words which one of the colored boys printed in large letters in colored crayons upon the Sunday-school blackboard, "God Bless Swayne School."

A Surprise Party in a Southern Church.

REV. CHARLES NOBLE, MONTGOMERY.

That our people can do a pleasant thing, and do it gracefully, they proved the evening before our departure. The Sunday previous, we had had a business-meeting of the church, and at its close one of the brethren requested me to leave them, as they had some business on hand in which my absence would assist them more than my presence. Of course, we inferred from this that "something was up"; but were unable to discover what it was. Nothing happening, however, until the close of the Wednesday night prayer-meeting, we had all come to the conclusion that whatever was intended had probably proved impracticable. We were sitting together at the Home, talking over the experiences of the year, when the notes of a guitar struck our ears, and a few voices began singing the "Sweet Bye-and-Bye" very softly and sweetly. I supposed that some of the people had come down to give us a little serenade, and stepped to the door to return thanks for the pleasure the song had afforded. When I opened the door, instead of the half-dozen singers I expected, a perfect throng of merry faces met me. The yard was crowded, and they seemed to reach out indefinitely down the road. I had barely sufficient presence of mind to ask them in, and then met the wave of increasing congratulations with very much the sort of feeling with which one meets a good big wave at the sea-shore. It was exhilarating, but bewildering. An enormous freezer of ice-cream, and strawberries, raspberries, and cakes *ad infinitum*, were brought in, and our rooms were soon crowded with about one hundred and fifty as happy-looking people as I ever saw. Young and old, grave and gay, Christians and worldlings, Methodists and Baptists, as well as Congregationalists—it was a thoroughly representative gathering. Our own people were out in force, and there were prominent members of all the other colored churches. For about two hours they amused themselves and us with conversation, singing, and playing. There was not a rude word or a boorish action. It was a gathering that would have done credit, in its behavior, to any community. They made the pastor and his wife, with the teachers, gather together and partake of the delicacies so generously provided, and then attacked them (the delicacies, not the teachers) on their own account, with right good will. For two hours they made the house echo with merry laughter and with singing—patriotic, sentimental, and religious—and then, after a siege of hand-shaking, which made me realize some-

at the trials our popular Presidents have undergo, and with many pleasant words kindly appreciation, they took their leave.

Another Female Missionary Needed.

The work at Montgomery stands greatly need of more visiting than the pastor can accomplish. While the church and congregation are small, the field includes the whole colored population of the city and suburbs—not far from 10,000 souls—and no form of labor seems so likely to be fruitful as the work of a good woman in the homes of the people. One of our good teachers has kept up a Bible-reading in one of the poorer neighborhoods, and has thus reached a number whose ignorant prejudice renders them inaccessible to the Congregational minister. She has been able, also, to reach the hearts and homes of many others, and has shown herself to have the power to win their affection and sympathy, and lead them to higher thoughts and purposes. The attempt to combine this labor with her school duties, and the vexatious responsibilities of the matron of the Home, had its natural result in broken health and depressed spirits. Is there some church or society, or generous individual, who, in addition to regular contributions, would be willing to provide for the maintenance of a "Woman Missionary" in this field, that this faithful worker may be able to use her talents more efficiently, or, if she cannot return, that some other good woman may take her place? "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples: The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

A Blessed Work.

REV. GEORGE E. HILL, PASTOR, MARION.

We had an interesting day last Sunday. Seven were admitted on profession and six children were baptized—a new thing here. The audience was the largest we have had, quite filling the church, and the floral decoration of the pulpit and its surroundings added to the effect.

Our Sabbath-school is flourishing. Mrs. H. and my daughter both have classes. A few Sabbaths since, I drew a map of Palestine on the blackboard, and proposed to the scholars to "go and do likewise." They have brought in twenty-five maps; some of them would do credit to any school at the North. There is a good promise for the future of the church in the children, many of whom already give evidence of a change of heart.

At a recent "praise-meeting," we had testimony from twenty-five different persons, who mentioned special causes for gratitude. The people all seem eager to be helped, and to improve every opportunity. We enjoy our work more and more. It is a blessed, blessed work!

THE CHINESE.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

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SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

Last month I gave an account from the pen of our missionary helper, Fung Affoo, of the Sabbath services at our Mission House in San Francisco. Jee Gam, at my request, has prepared the following statement respecting the method pursued at Oakland, where his labors are specially centred. I am sure that it will be read

with interest, the very simplicity with which details are given rendering more vivid and distinct the picture.

"OAKLAND, CAL.

"REV. W. C. POND:

"*Dear Friend*—As I am requested to give you a little outline about our manner of conducting the Christian work in Oakland, I will try to do so. On Sunday morning, those brethren who can get out in time from their occupations generally attend church, but this number is comparatively small, owing to the way in which they are situated. Our Chinese Sunday-school is held immediately after the morning service in the church, and continues till fifteen minutes of two P. M. The average number of scholars during the last few months was about fifty-five. Mr. E. P. Sanford is our superintendent, and I am the assistant. The school is generally opened by singing two hymns in Chinese and two in English, followed by a prayer. After the latter, each teacher proceeds to take charge of his own class; and when the lesson ends, passages of Scripture are recited by most of the Bible-reading pupils. Then the notices are given for all the exercises of the following week. The Lord's Prayer is then recited in concert, and the school is dismissed.

"From 6.30 to 7.15 P. M., we assemble at our Christian Association Room (a small house of five rooms) for prayer-meeting. This meeting is conducted by the president of the Association. The exercises consist of singing, praying, and speaking from two of the members who are appointed by the president at the previous meeting. After these speakers get through, eight or ten minutes are allowed to all who wish to speak or pray. The meeting is closed with the Doxology and prayer. From this meeting we go back to the chapel where we held our Sunday-school. There we open our regular Sunday evening service. The average attendance is about twenty-five. The first part of this service is singing from 7.25 to fifteen minutes of eight. The singing is conducted by Mr. Sanford, assisted by Miss L. Gill and Miss Sanford. To these persons we are greatly indebted for their kindness in teaching us, especially Mr. Sanford, whose labors for us are unspeakably great. After the singing and prayer, Mr. Sanford takes the Bible. He then reads, and explains to them in English; I take the same lesson and explain to them in Chinese, after which the meeting is closed with a prayer in Chinese. On Wednesday evening our prayer-meeting is conducted entirely by myself. Its average attendance is about the same as that of Sunday evening. Thursday evening I have the whole Bible-class, consisting of from ten to eighteen pupils. Beside this Bible reading we also have another very interesting Bible exercise in the Association Room every evening throughout the whole week, with the exception of Saturday and Sunday evenings. This exercise commences immediately after the brethren get back from school and continues until ten P. M. We begin by reading and explaining the Scripture alternately. If one fails to explain his verse correctly, the one who sits next to him follows it up, and if he fails also, the third, fourth, and so on to the last one in the class. If he fails to succeed, I then explain the verse to them again. When this lesson is through, I read and explain to them the new lesson for the following evening. Then this exercise is closed with a prayer in English by one of the brethren successively.

"Yours respectfully, JEE GAM."

THE CHILDREN'S PAGE.

"KING DAVID'S DANCE" AND THE "HOLY MARCH."

The signification of the above terms may not be familiar to all our readers, and hence a description of them may prove of interest. They are religious exercises, and constitute a part of the regular Sabbath worship of the colored Baptist Church of Mount Vernon, Ala. The members of this church are very emotional, and exceedingly demonstrative in their religion. The order of services each Sabbath are as follows: A Union Sabbath-school is held from nine to half-past ten A. M., after which one of the leading brethren conducts a prayer-meeting for about an hour.

Then preaching begins. The young minister preaches a sermon first, and he is followed by the old minister, who preaches another sermon from the same text. Mourners are then called for, the doors are opened to receive members, and other necessary business transacted, after which the benediction is pronounced.

It is then about three P. M. Instead of going home, the members all remain, move the benches aside, and prepare for "King David's Dance" and the "Holy March." The first consists in forming a circle—or "ringing up," as they term it—joining hands, and jumping up and down, keeping time to the tune of some lively "spiritual song." This performance is carried on for some time, and then they march the "Holy March."

This is done by forming in single file, each one placing his hand on the other one's shoulder, and marching around and around, going through a number of bodily contortions, better seen than described. They march and dance alternately until about sundown, when, completely exhausted, they go home.

During these exercises they shout and scream vehemently. The above is a true statement of the manner in which the colored people here, of the Baptist connection, worship. The so-called "King David's Dance" would remind one more of the war-dance of some savage tribe. Several other churches in the neighboring settlements carry on these performances.—*The Southern Sentinel.*

NEGRO RELIGION.

Negro religion is as varied as the character and grade of its professors: some as dignified as African princes, others as wild as children playing at church. And yet, who shall say that either extreme is the more acceptable to Him who looks through outward demonstrations at the hearts of worshippers? One of their own utterances perhaps best expresses the idea:

"We has our own ways ob doin' things; white folks don't allus understand us, but de Lord seems to get along with us putty well, an' dat's all we need care fur."

White folks do not understand, and certainly cannot but be amused at seeing an old black woman, whose gray wool is bound up in a brilliant turban, moving in slow, undulating waves of a mystic dance up and down the church aisles, and round its altar, as she chants forth her testimony to "de leadin's of de Lord all dese eighty years"; but they can quite appreciate the reverence which sends every one to his knees at the words, "Let us pray," and sometimes wish that the custom might prove possible of transplantation. Quaint and racy words sometimes come from these colored preachers. "'Ta'n't no use dodgin'," said one the other day; "yer may poke yer head dis way and stick yer feet dat way, but yer can't go round yer grave; yer may shut yer eyes and make b'lieve yer don't see it, but ye's got to tumble inter it, after all. Dere it is, right in yer path. Is yer all ready?"

"I can't read much," said a preacher; "I can't say all dem long, hard names. I couldn't read a word when the good Lord Jesus found me, in the South Caroliny canebrake; but I taught myself to spell out de name ob Jesus, and now I can read all 'bout how He carries sinners to heaven; dat's 'nough."

We were present at a communion service in which there was nothing calculated to draw a smile. Tears of apparently genuine earnestness stood in many eyes, and suppressed sobs mingled with the rich, quaint hymns in many parts of the room. The preacher was a young man, who drew a moving picture of the crucifixion, which, in its pathos, simplicity, and correct diction, would have done honor to any white preacher in the land. But one point, that of the substitution of *w* for *r*, marked the speaker as one of that subject race, which, in thus slowly rising from barbarism, while it loses much that is amusing to the merely curious observer, is steadily gaining in what pertains to the dignity of manhood, and the well-being of immortal souls.—*Illustrated Christian Weekly.*

RECEIPTS

FOR MAY, 1878.

MAINE, $111.42.

Augusta. John Dorr 15 00
Bangor. First Cong. Ch..... 31 42
Brewer. First Cong. Ch. $6.40, and Sab. Sch. $2.50; Dea. J. Holyoke $5.10 ..... 14 00
Hallowell. Miss Mary Flagg $10; Hon. H. K. Baker $2, *for Printing Press, Talladega C.*; "A Friend" $1, *for Student, Tougaloo, Miss* 13 00
Houlton. Cong. Ch. and Soc 2 00
Oak Hill. ——— 30 00
Wells. "A Friend" 5 00
Wild. Rev. D. D. T..... 1 00

NEW HAMPSHIRE, $254.02.

Concord. R. P. S..... 1 00
Exeter. Second Cong. Ch. and Soc., *for a Teacher, Wilmington, N. C* 70 00
Greenland. Cong. Ch. and Soc 20 85
Hanover. Cong. Ch. Darmouth Col..... 50 00
Henniker. Cong. Ch. and Soc 17 00
Hooksett. Union Soc..... 3 87
Littleton. Cong. Ch. and Soc..... 37 00
Marlborough. "Ladies' Freedmen's Aid Soc." 16 00
New Boston. Ladies, bbl. of C. and $2, *for freight, for Wilmington N. C.* 2 00
New Ipswich. "Hillside Gleaners," *for Memorial Inst., Wilmington, N. C*..... 16 00
West Concord. Cong. Ch. and Soc..... 20 30

VERMONT, $259.62.

Brookfield. First Cong. Ch. and Soc 15 00
Brownington and Barton Landing. Cong. Ch. and Soc..... 13 25
Clarendon. Mrs. N. J. Smith 5 00
East Arlington. Rev. Chas. Redfield..... 10 00
Jericho Centre. Miss J. Graves 2 00
New Haven. Cong. Ch. and Soc 39 37
North Springfield. Chas. Haywood..... 5 00
Peru. Cong. Ch..... 10 00
Rochester. Cong. Soc 15 00
St. Albans. Mrs. J. Gregory Smith..... 10 00
Thetford. Cong. Ch. and Soc..... 19 00
Wallingford. Cong. Ch. and Soc..... 69 00
Wells River. Cong. Ch. and Soc. $30; C. W. Eastman $10 ..... 40 00
Westminster West. Mrs. A. S. G..... 1 00
Woodstock. Cong. Ch. and Soc..... 6 00

MASSACHUSETTS, $4,078.34.

Andover. Free Cong. Ch. and Soc. $30.81, to const. CHARLES W. CLARK, L. M.—"Friends" $25, *for Student Aid, Talladega C* 55 81
Ashby. Cong. Ch. and Soc 6 25
Ashburnham. M. W..... 1 00
Belchertown. Cong. Ch. and Soc..... 32 00
Boston. Central Cong. Ch. and Soc. $600.40.—"Howard" $500, *for two Chapels.*—Mrs. N. B. Curtis $200; Mrs. S. A. Bradbury $25.—Juvenile Class of Phillips Cong. Ch. $18.75, *for Student Aid, Talladega C* 1,344 15
Brocton. ——— 15 00
Brookline. Howard Ch. and Soc..... 92 50
Cambridge. Geo. H. Fogg..... 20 00
Charlestown. Ivory Littlefield (of which $25 *for Chinese M.*)..... 50 00
Chelsea. Mrs. P. N. P..... 1 00
Conway. Cong. Soc., to const. DEA. EDWIN COOLEY and Mrs. L. L. LEE, L. M.'s..... 70 45
East Bridgewater. Union Ch. and Soc..... 25 09
Easton. Cong. Sab. Sch. $30, to const. EVERETT C. RANDALL, L. M.; Cong. Ch. and Soc. $10.70 ..... 40 70
Egremont. Cong. Ch..... 19 50
Everett. Cong. Ch. and Soc..... 33 88
Florence. Florence Ch..... 108 88
Foxborough. D. Carpenter..... 80 00
Framingham. Mrs. T. F. $1; Mrs. S. M. B. $1..... 2 00
Georgetown. "A Friend" 10 00
Greenfield. Ladies' Miss. Soc. of First Ch. $18, *for Student Aid, Atlanta U.*—Ladies, box of C 18 00
Hinsdale. Cong. Ch. and Soc. $66.40; J. H. $1 ..... 67 40
Ipswich. First Cong. Ch. and Soc..... 15 00
Lancaster. ESTATE of Miss Sophia Stearns, by W. W. Wyman, Ex..... 7 00
Leominster. Orthodox Cong. Ch. and Soc. 5 62
Linden. Cong. Ch. and Soc..... 4 00
Lowell. M. Moore and wife $20.—Ladies of First Cong. Ch., bbl. of C. and $1 *for freight, for Wilmington, N.C* 21 00
Lynn. North Cong. Ch. and Soc..... 9 47
Malden. Mrs. C. F. Belcher, pkg. of papers.
Mittineague. Cong. Ch. and Soc 14 35
Natick. Mrs. S. E. Hammond..... 10 00
Needham. N. S. R 50
Newburyport. Mrs. T. C. Tyler $10; Miss P. N. 50c..... 10 50
North Andover Depot. F. D. F..... 50
North Beverly. Mrs. Rebecca Conant..... 15 00
North Hadley. Cong. Ch. and Soc..... 2 48
North Orange. Cong. Sab. Sch 3 00
Norton. Wheaton Fem. Sem., *for Student Aid, Atlanta U* 21 00
Norton. ESTATE of John Hunt, by E. T. Jackson, Ex..... 804 75
Orleans. Cong. Sab. Sch..... 10 00
Paxton. Cong. Ch. and Soc 11 00
Peru. Cong. Sab. Sch 3 50
Phillipston. Mrs. J. L..... 50
Plainfield. Albert Dyer..... 2 00
Pittsfield. JAMES H. DUNHAM, to const. himself L. M 30 00
Rochester. First Cong. Sab. Sch 30 00
Salem. Tabernacle Ch. and Soc. $46.13; South Cong. Sab. Sch. $21.32..... 67 45
South Abington. Cong. Ch. and Soc..... 22 07
Somerville. Broadway Ch. and Soc..... 12 25
South Weymouth. Union Cong. Ch. $55; Second Cong. Ch. and Soc. $36, to const. MRS. ELLEN A. CHANDLER, L. M..... 91 00
Springfield. Olivet Cong. Ch. and Soc..... 27 67
Ware. East Cong. Ch. and Soc. $313.85; First Cong. Ch. and Soc. $21..... 334 85
Watertown. Phillips' Ch. and Soc. $37.50; Phillips' Sab. Sch. $10..... 47 50
West Cummington. Rev. J. B. B 25
Westfield. First Cong. Ch. and Soc. (of which $5 from the late Mrs. Dickinson and $5 from Miss Lizzie Dickinson)..... 31 40
West Newbury. First Cong. Ch. and Soc.. 7 00
West Newton. Ann Miller..... 5 00
West Springfield. Prof. M. S. Southworth, *for Student Aid, Atlanta U*..... 25 00
Wilbraham. Cong. Ch. and Soc..... 8 00
Winchendon. North Cong. Ch. and Soc.... 101 00
Winchester. Cong. Ch. and Soc..... 101 31
Woburn. Mrs. G. A. B..... 25
Worcester. Central Cong. Ch. and Soc. $55.56.—Plymouth Ch. $15, *for printing press, Talladega.*—Mrs. C. M. F. and Dr. W. D. 50c. ea..... 71 56

RHODE ISLAND, $81.15.

Little Compton. Cong. Ch. to const. REV. WM. D. HART, L. M..... 81 15

CONNECTICUT, $698.87.

Bristol. By Mrs. H. L. Bartholomew, *for Ind. Dept. Talladega C.* 20 00
Berlin. Rev. J. Whittlesey..... 10 00
Bozrahville. Cong. Ch..... 2 50
Buckingham. Cong. Sab. Sch..... 8 50
Cheshire. G. K..... 1 00
Colchester. Mrs. C. B. McCall, for *Tougaloo U*..... 5 00
Cornwall. First Cong. Ch. Sab. Sch..... 20 00
East Hartford. First Cong. Ch..... 32 00
Ekonk. Elizabeth W. Kasson..... 10 00
Enfield. First Cong. Ch..... 11 40

Guilford. Mrs. Lucy E. Tuttle $50; First Cong. Ch. $20 ..... 70 00
Hanover. Cong. Ch. and Soc 20 95
Hartford. D. R. Howe $30, *for Ind. School, Talladega C.*—Mrs. L. C. Dewing, $20; "Armor Bearers" in Talcott St. Cong. Sab. Sch. by M. K. Stevens, $3 ..... 53 00
Harwinton. EVELINE S. BARKER to const. herself L. M 30 00
Meriden. Box of papers, by Edmund Tuttle.
Middletown. South Cong. Ch. and Soc 39 96
Mt. Carmel. Cong. Sab. Sch., *for a Student, Atlanta U* 26 71
New Haven. North Church $118.—Rev. Wm. Patton, D. D. $25 (ad'l), *for Howard U.*—College St. Ch. $10; Mrs. Julius Gale $5 ..... 158 00
North Branford. J. A. P 1 00
North Haven. Elihu Dickinson 2 00
Norwich. Broadway Cong. Sab. Sch., *for Student Aid, Atlanta U* 100 00
Rocky Hill. Mrs. U. C. D 25
Rockville. G. P 55
South Killingly. Rev. W. H. Beard 4 00
Thomaston. Cong. Ch 29 58
Wallingford. Mrs. C. P. Hall 2 00
Washington. Cong. Ch 20 00
West Haven. Cong. Ch 19 32
West Stafford. Cong. Sab. School 1 15

NEW YORK, $1,282.03.

Antwerp. First Cong. Ch 24 05
Binghamton. First Cong. Ch 151 00
Brooklyn. Mrs. M. E. W. $1; J. E. $1 ..... 2 00
Gilbertsville Academy. Rev. A. Wood 15 00
Goshen. F. E. C 1 00
Griegsville. Mrs. S. J. C 1 00
Hamilton. O. S. Campbell, Mrs. M. Tompkins and Mrs. S. K. Bardin $5 ea 15 00
Harris Hill. ESTATE of Thomas Hutchinson, *for Freedmen, Foreign and Home M.*, by John Berry 18 00
Irvington. Mrs. R. W. Lambdin 5 00
Lisle. Cong. Ch 5 34
Madison. Cong. Ch. and Soc 6 00
Morrisville. Cong. Ch 30 14
New Lebanon Centre. Ladies, by Miss E. W. Frary, Bbl. of C.
New York. ESTATE of Edwin S. Dewing, by Mrs. L. C. Dewing 250 00
New York. Mrs. Hannah Ireland $50; Miss J. F. $1 ..... 51 00
Niagara. Ladies' Benev. Soc., Bbl. of C., *for Tougaloo.*
Orwell. Cong. Ch 11 00
Oneonta. Mrs. H. Slade and others 1 90
Philadelphia. W. C 75
Poughkeepsie. Mrs. M. J. Myers 30 00
Rochester. Emily Boardman, *for Student Aid, Atlanta U* 20 00
Rodman. Cong. Ch 17 25
Sag Harbor. Mrs. A. E. Westfall 10 00
Syracuse. Mrs. S. J. White 10 00
Union Valley. Sab. Sch., by Dr. J. Angel, Supt 1 25
West Brook. T. S. Hoyt 3 00
Westmoreland. First Cong. Sab. Sch 2 85
Williamsburgh. ESTATE of Lewis Chichester, by John M. Stearns and E. C. Wadsworth, Executors 594 00
Windsor. Mrs. Julia Woodruff 5 00
Wyoming. H. S. S 50

NEW JERSEY, $128.40.

Newark. Belleville Ave. Cong. Ch 38 39
Orange. Trinity Cong. Ch 70 01
Trenton. Misses A. P. and S. T. Sherman, *for Indian pupil* 20 00

PENNSYLVANIA, $47.75.

Farmers' Valley. Mrs. E. C. O 1 00
Pittsburgh. E. P 50
Prentiss Vale. Rev. M. W. Strickland $20; C. L. Allen $10.25, to const. MISS ABBIE L. SPILLER L. M 30 25
Providence. E. Weston 5 00
Sewickley. Miss Lucy Bittinger 6 00
Washington. Mrs. H. H. Templeton 5 00

OHIO, $368.71.

Berea. Cong. Sab. Sch 1 30
Belpre. Cong. Sab. Sch 16 50
Cincinnati. Western Tract and Book Soc., Books and Tracts val. $45.18, *for Savannah Mission.*
Cleveland. S. W. Pierson 5 00
Clifton. J. K 1 00
Collinwood. Union Sab. Sch., *for Student Aid* 21 00
Eagleville. E. M. T 50
Elyria. First Presb. Ch. $61.28 and Sab. Sch. $40 ..... 101 28
Fredericktown. A. H. Royce 10 00
Madison. Cong. Ch. and Soc 43 66
Marietta. Rev. I. M. P 25
Martinsburgh. Church Property 74 62
Norwalk. Cong. Ch 8 55
Oberlin. Second Cong. Ch 12 02
Paddy's Run. Cong. Ch 20 25
Ravenna. Young People's Miss. Soc. $10, *for Student Aid, Talladega C.*—Howard Carter $10 ..... 20 00
Seville. Mrs. Julia Hulburt 5 00
Sharon Centre. Mrs. R. A 25
Sheffield. Cong. Ch 10 50
Springfield. First Cong. Ch. (Quar. Coll.) 7 03
Willoughby. Miss Mary P. Hastings 10 00

INDIANA, $25.

New Corydon. George Stolz 5 00
Orland. Union Sab. Sch., *for Student Aid* 5 00
South Bend. R. Burroughs 15 00

ILLINOIS, $1,243.29.

Aurora. First Cong. Ch. Sab. Sch., *for Fisk U* 25 00
Batavia. Cong. Ch 36 93
Bondville. "A Friend," *for Mendi M* 10 00
Chicago. Plymouth Ch. $83.57; Mrs. M. C. S. 50c 84 07
Chillicothe. R. W. Gilliam 5 00
Cobden. E. W. T 50
Danvers. Cong. Sab. Sch 10 63
East Waupaunsee. Cong. Ch 10 00
Evanston. J. M. Williams, *for Fisk U* 25 00
Galesburg. Mrs. Julia T. Wells $20.—"Friends" $15; Mrs. D. Hurd $5, and Box of C., *for Ind. Dept., Talladega C* 40 00
Galesburg. ESTATE of Warren C. Willard, by Prof. T. R. Willard 17 00
Galva. Cong. Ch. Sab. Sch., *for Fisk U* 30 00
Geneva. Mrs. G. F. Milton, *for Ind. Sch. Talladega C* 5 00
Hampton. Cong. Ch 4 00
Lisbon. G. K 50
Macomb. Cong. Ch. and Sab. Sch 5 80
Morris. Cong. Ch. $14.45 and Sab. Sch. $4.05 ..... 18 50
Morrison. Mrs. E. H 1 00
Nora. Cong. Sab. Sch., *for Student Aid* 2 26
Oak Park. Mrs. J. Huggins, *for Student Aid* 20 00
Onargo. Mrs. L. C. Foster 150 00
Payson. Cong. Ch 50 00
Polo. Robert Smith 500 00
Port Byron. Cong. Ch 20 00
Princeton. Cong. Ch. Sab. Sch., *for Fisk U.* 16 50
Princeville. Mrs Olive L. Cutter 20 00
Quincy. Mrs. E. T. Parker $30, to const. MRS. GEORGE T. HOLYOKE L. M.; "A Friend" $5 ..... 35 00
Rockford. First Cong. Ch. Sab. Sch. $20, *for Fisk U.*; Ladies of First Cong. Ch. $13, *for Ind. Dept., Talladega C* 33 00
Rock Island. "A Friend" 10 00
Sparta. P. B. Gault 2 00
Tonica. Cong. Ch. Sab. Sch., *for Fisk U* 26 50
Wheaton. First Church of Christ 14 00
Winnebago. Cong. Ch 5 10
Woodburn. A. L. Sturges, bal. to const. MRS. CLARISSA E. STURGES L. M 10 00

MICHIGAN, $202.75.

Benzonia. "Friends" $10 bal. to const. CHAUNCEY BUSH, L. M.; "A Friend" $1.. 11 00
Chelsea. John C. Winans..... 5 00
Clinton. Ladies' Miss. Soc..... 5 00
Covert. Cong. Sab. Sch., *for Talladega*.... 8 00
Detroit. Rev. C. C. Foote $25; J. C. H. $1; 26 00
Flint. First Cong. Ch. Sab. Sch., *for Fisk U* 10 00
Grand Rapids. T. B. W..... 25
Hillsdale. Mathews Joslyn..... 100 00
Lansing. Ag'l Coll., Mrs. R. C. K., Mrs. W. J. B., Mrs. G. T. F., Mrs. A. J. C. and Mrs. R. G. B. $1 ea.; Mrs. C. L. I. 50c. *for a Missionary, Memphis, Tenn* 5 50
Oceola. B. F. Batchelder and Mrs. Sarah E. A. Batchelder $2.50 ea..... 5 00
Romeo. Cong. Sab. Sch. $20; Mrs. J. T. $1, *for Missionary, Memphis, Tenn*..... 21 00
Royal Oak. Cong. Ch. $5.—Mrs. C. S. C. $1, *for Missionary, Memphis, Tenn*..... 6 00

IOWA, $215.85.

Ames. Cong. Ch. and Soc..... 10 50
Bowen Prairie. ——— 7 00
Clinton. First Cong. Ch. Sab. Sch. $15, *for Fisk U.*—H. R. W. 50c 15 50
Cincinnati. Wm. T. Reynolds..... 2 00
Cresco. Cong. Ch. and Soc..... 8 65
Denmark. Cong. Ch. Sab. Sch., *for Fisk U.* 22 00
Dubuque. Mrs. S. N. M..... 50
Genoa Bluff. Cong. Sab. Sch., *for Student Aid*..... 4 27
Grinnell. Cong. Ch. $37.50; "Friend," gold ring and 43c..... 37 93
Hampton. "A Friend"..... 2 00
Kellogg. Cong. Sab. Sch., *for Student Aid*.. 5 00
Keokuk. Mrs. E. M. Wilson..... 5 00
Mason City. First Cong. Ch..... 5 70
McGregor. Cong. Ch. $12.42; Woman's Miss. Soc. 12.01 bal. to const. MISS CATHARINE GILCHRIST, L. M..... 24 43
Monticello. Cong. Ch..... 16 50
Muscatine. Cong. Ch. Sab. Sch. 25 00
Oskaloosa. Rev. Asa Turner..... 10 00
Stuart. Cong. Ch..... 6 00
Tipton. William Coutts..... 5 00
Traer. Mrs. C. H. B..... 1 00
Williamsburg. Welsh Cong. Ch..... 1 87

MISSOURI, $35.

St. Louis. First Cong. Ch..... 35 00

WISCONSIN, $266.40.

Albion. S. G. A..... 25
Arena. Cong. Ch..... 5 00
Fon du Lac. Cong. Ch..... 42 93
Hartford. R. F..... 1 00
Keshena. S. J. Marshall, M. D..... 6 00
Madison. Cong. Ch..... 68 47
Mazo Manie. Cong. Ch. $8.10; Cong. Sab. Sch. $2.40..... 10 50
Menomenee. "A Friend"..... 50 00
Milwaukee. Spring St. Cong. Ch..... 25 00
Oconomowoc. J. S. Kenyon..... 5 00
Plymouth. Cong. Ch..... 5 00
Wauwatosa, Cong. Ch. $37.—Cong. Sab. Sch. $10.25, *for Student Aid*..... 47 25

MINNESOTA, $25.43.

Minneapolis. Plymouth Ch. $22.80; Pilgrim Cong. Ch. $1.38..... 24 18
Morris. Cong. Ch..... 1 25

KANSAS, $1.

Burlingame. A Friend..... 1 00

NEBRASKA, $14.65.

Linwood. Union Sab. Sch..... 1 00
Weeping Water. Cong. Ch..... 13 65

COLORADO TER. 50c.

Littleton. H. C. W..... 50

CALIFORNIA, $30.

Madison. MRS. TYLER THACHER to const. herself L. M..... 30 00

OREGON, $32.

Salem. Cong. Ch. to const. DEA. JOHN J. MCFARLAND, L. M..... 32 00

MARYLAND, $50.

Baltimore. Rev. Geo. Morris, *for Fisk U.*.. 50 00

TENNESSEE, $193.50.

Covington. H. C. Gray, *for rebuilding S. U.* 1 00
Memphis. Le Moyne Sch..... 119 65
Nashville. Fisk University..... 72 85

NORTH CAROLINA, $231.22.

Raleigh. Washington Sch..... 126 22
Wilmington. Normal Sch. $98.73; Cong. Ch. $6.27..... 105 00

SOUTH CAROLINA, $228.50.

Charleston. Avery Inst..... 223 50
Orangeburgh. Ladies' Miss. Ass'n of Cong. Ch., *for Mendi M*..... 5 00

GEORGIA, $214.20.

Atlanta. Atlanta University $103.—M. Blanche Curtiss $5, *for Student Aid, Atlanta U*.. ..... 108 00
Columbus. R. P. Lewis, *for Atlanta U*..... 5 00
Macon. Lewis High Sch..... 51 20
McIntosh. Rev. Jos. E. Smith, *for Student Aid, Atlanta U*..... 50 00

MISSISSIPPI, $65.55.

Tougaloo. Tougaloo U..... 65 55

LOUISIANA, $152.75.

Houma. Rev. A. E. P. A..... 50
Lake Peigneur. Cong. Ch..... 2 00
New Iberia. Cong. Ch..... 5 25
New Orleans. Straight University $144.50; W. A. C. 50c..... 145 00

TEXAS, 50c.

Goliad. S. M..... 50

ALABAMA, $746.

Mobile. Emerson Inst..... 154 75
Montgomery. Pub. Fund..... 420 75
Selma. Cong. Ch..... 11 35
Talladega. Talladega Col. $126.15.—Cong. Sab. Sch. $30; B. L. $1, *for Farm*; Willis Ferry $2, *for Ind. Dept. Talladega C*..... 159 15

INCOME FUND, $3,511.82.

Avery Fund, *for Mendi M*.....2,286 82
Le Moyne Fund..... 770 00
Hammond Fund..... 350 00
ESTATE of Dr. M. C. Williams..... 35 00
ESTATE of Sarah J. Nason..... 35 00
ESTATE of A. Miner..... 35 00

CANADA, 16.08.

Guelph. Rev. J. H..... 1 00
Sherbrooke. Cong. Ch. Sab. Sch..... 15 08

Total.....14,812 30
Total from Oct. 1st to May 31st.....$118,122 26

H. W. HUBBARD,
Ass't Treas.

RECEIVED FOR DEBT.

Amherst, Mass. Mrs. R. A. Lester..... 50 00
Barnstable Co., Mass. "A Traveler"..... 5 00
Holbrook, Mass. Mrs. C. S. Holbrook..... 100 00
Holbrook, Mass. Miss Sarah J. Holbrook.. 25 00
North Abington, Mass. Mrs. A. S. Reed... 20 00
Hartford, Conn. "A Friend"..... 500 00
Brooklyn, N. Y. Julius Davenport..... 25 00
Goliad, Texas. Rev. Mitchell Thompson... 5 00
Helena, Texas. Cong. Ch..... 5 00
——— Payment on Land in Mich..... 150 00

885 00
Previously acknowledged April receipts....9,637 72

Total.....$10,522 72

Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society: to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 5; S. C., 2; Ga., 11; Ky., 5; Tenn., 4; Ala., 12; La., 12; Miss., 1; Kansas, 2; Texas, 4. *Africa*, 1. *Among the Indians*, 2. Total, 62.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH. *Chartered:* Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn., Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8; *Graded or Normal Schools:* at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala; Memphis, Tenn.; 11; *Other Schools*, 7. Total, 26.

TEACHERS, MISSIONARIES AND ASSISTANTS—Among the Freedmen, 209; among the Chinese, 17; among the Indians, 16; in foreign lands, 10. Total, 252. STUDENTS—In Theology, 74; Law, 8; in College Course, 79; in other studies, 5,243. Total, 5,404. Scholars taught by former pupils of our schools, estimated at 100,000. INDIANS under the care of the Association, 13,000.

WANTS.

I. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accomodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK....H. W. Hubbard, Esq., 56 Reade Street.
BOSTON .....Rev. C. L. Woodworth, Room 21, Cougregational House.
CHICAGO .....Rev. Jas. Powell, 112 West Washington St.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament, are earnestly requested to use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses [in some States three are required—in other States only two], who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.